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A

CONTEMPLATION

ON THE
EXISTENCE AND PERFECTIONS OF GOD,

DRAWN FROM THE
SEVERAL PARTS OF THE VISIBLE WORLD,

THE
STRUCTURE OF THE HUMAN BODY,

AND THE
WONDERFUL POWERS OF THE SOUL;

AS AN IMAGE OF THE
WISDOM, POWER, AND THE INVISIBLE AND
IMMORTAL NATURE OF GOD.

DESIGNED AS A SPECIMEN
OF A
BODY OF DIVINITY,
EXECUTED IN THE SAME MANNER.

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OF NORTHAMPTON.

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T H E
P R E F A C E.

THE ideas of existence, and the ideas of a God, do not immediately appear connected so clearly and instantly as the ideas of existence, and the idea of our own being; or so readily as we perceive that two and two make four.

But the existence of God will admit of proof by making use of other ideas or representations of the visible things of the universe, whose agreement, with the idea of God, is in a moment perceived by the mind in the whole process of the demonstration.

Demonstration is an easy process of reasoning, beginning from some plain and self-evident truth, and regularly descending by a clear connexion or chain of ideas, till you come at your conclusion.

Reasoning is employed only about demonstrable truths, and our intuitive and self-evident percep-

perceptions are the ultimate foundation on which all our reasoning rests.

And in this manner we have proceeded with respect to this contemplation and easy demonstration of the existence and perfections of God. We have made use of other ideas, taken from the visible creation and the soul of man; and the agreement of these ideas, with the idea of God, is instantly seen by every man of common sense, in the whole process of the demonstration.

And thus we may proceed; with respect to all the branches of natural and revealed religion, and by beginning with clear self-evident truths and simple ideas, and by advancing by easy steps, produce a satisfying and beautiful evidence of every doctrine and duty of the christian religion; and display, in a striking and alluring manner, to our ingenious and pious youth, all the parts of vital holiness and social virtue: and at the same time, the opposite sins and vices may be painted in the most ugly and disgusting colours, so as to expose them to the hatred and scorn of every person that has the least love for his own soul, or the lowest degree of desire to avoid utter ruin for both worlds.

Thus

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Thus we may display, in contrast, the horrid deformity and madness of Atheism, and the beauties of true religion; the detestable ugliness of infidelity, and the excellence of true faith; the loveliness of gratitude to God, and the deformity and horrors of ingratitude. The nature, appearance, and horrid effects of pride, as it is a resemblance of the devil, and the beauties and happy consequences of deep humility.

Thus we may display the horrors of rash anger, and the infernal malignity of envy and revenge, with all the lovely charms of meekness and patience.

The infinite evil of apostasy from the gospel, with the causes and ruinous consequences of such a dreadful temper, can never be set in too strong a light, or painted in too terrible a manner.

The luxury, riot, debauchery, lust and madness of the present age, can never be painted in colours equal to the life: our language hath no words nor powers equal to the subject, nor is there a language in the world strong and copious enough for it: a new one ought to be made on purpose that has phrases, images, and energies, that were never seen before: and even then the keenness of a Juvenal, the imaginative

powers of a Milton, the force and grandeur of a Young united, would be all too weak to use an eloquence and language equal to our crimes.

The lukewarmness and hypocrisy of multitudes of professors of christianity, ought to be displayed in the most vivid and striking manner, to the end that the guilty may see their own picture, and tremble at the frightful deformity: at the same time, a well-informed and rational zeal, remote from blind bigotry, and well purged from uncharitableness, and a bitter, bloody, absurd spirit of persecution; I say, a well illuminated zeal for the truths and purity of the gospel, demands and deserves to be displayed in all its shining beauty and lovely colours. Never was a judicious and manly zeal for the glory of God more wanting than in our day.

In a word, all the parts of practical religion, with the opposite sins and vices, may be treated with great advantage in short dissertations, and so as to instruct, convince, and persuade, at the same time.

I will not say that I have been able to execute a work in this manner; but this I may affirm, that I have had an hearty good will to it for twenty-nine years past.

On

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On March 16, 1745, I first laid down my plan of a body of divinity, including all the principal branches of natural and revealed religion, and I have been working at it ever since, sometimes with more assiduity and success, and sometimes with less; but I believe few days have passed without some view to it, or preparation for it. I began it for my own use, and in order to fit myself the better to execute the office which divine providence and grace assigned me, whatever I have met with in books, or public sermons, or conversation with wise and good men, I have seized it as my own, judging that the whole system of truth and knowledge lies free and open to every man that has a love for it. I would wish to imitate the bee, who roves over all the fields and flowers, and converts to her own use whatever she finds fit for her purpose: she carries home her spoils, and works them up in her own way, without ever being accused of theft or injustice.

However, as a Pagan could observe, that it is honest and grateful to acknowledge your obligations to all those from whom you have received instruction and advantage; so I would, with the utmost gratitude and pleasure, confess, that even this little essay would not possibly have

have been wrote, if I had not read Ray, Derham, and Cambray : Mr. Martin's demonstration of the existence of God, especially pleased and struck me so much, that after reading and digesting it, I was determined to attempt to write a more easy contemplation on the same plan : any person of taste, who shall think it worth while to compare them together, will see that his dissertation is more learned, copious, and philosophical than mine : on the other hand, mine is adapted to the capacities of all sensible and virtuous young persons, and is upon the whole, best suited to my design, as a proper foundation to all my other contemplations.

Upon a review of a great variety of authors* on the existence of God, I think most of them too abstracted or too prolix, to suit the understanding and taste of our British youth. The most simple, striking, and popular arguments, are those which are drawn from the visible

* The best authors are, 1. Dr. Cadworth. 2. Dr. Wilkins. 3. Mr. John Howe. 4. Charnock. 5. Tillotson. 6. Mr. Ray. 7. Dr. Bates. 8. Mr. Locke. 9. Dr. John Edwards. 10. Dr. Bentley. 11. Dr. Clarke. 12. Dr. Derham. 13. Dr. Wisheart. 14. Whiston's Astronomical Principles of Religion. 15. Dr. Nieuwenyts's Religious Philosopher. 16. Cambray on the Existence of God. 17. Mr. Robert Millar. 18. Wollaston. 19. Dr. Leng. 20. Sir Richard Blackmore. 21. Dr. Ridgely. 22. Mr. Abernethy. 23. Mr. Grove. 24. Dr. Gill. 25. Dr. Cotton Mather.

world,

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world, the structure of the human body, and the powers and passions of the soul; these are adapted to the common sense and reason of all mankind, and will be found the best sources of evidence as long as the world endures.

If any person of reading and taste shall think it worth his while to read over this essay on God and the soul, he will easily perceive that I am indebted to Mr. Grove, Mr. Hubbard, Charnock, Beattie, Dr. Waterland, Dr. Samuel Wright, Dr. Watts, Mr. Addison, Dr. Blair, Dr. Leng, Dr. Gill, and Dr. Young.

In all my subsequent contemplations and demonstrations, I have freely borrowed whatever is fit for my purpose from every quarter. I take a delight in acknowledging my obligations to many authors of the richest genius, taste, and piety, and rejoice in the occasion I have to subscribe to the words of the most amiable and excellent Rollin. “ En un mot, tout ce qu’il y a de meilleur dans cet ouvrage n’est point de moi; & que m’importe d’où il soit, pourvu qu’il se trouve utile à la jeunesse, qui est le seul but que j’ai dû me proposer ?

“ Je n’ai garde de vouloir me faire honneur des richesses d’autrui : il y auroit en cela quelque chose

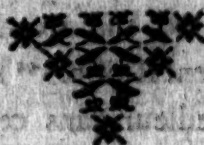
P R E F A C E

chose de plus que de l'imprudence. Je souhaiterois seulement qu'elles pussent couvrir ma pauvreté, & que cette foule de beautés étrangères qui ornent mon ouvrage fit oublier, ou du moins excuser, les défauts qui me sont personnels ||."

|| See Rollin's De la Maniere d'Enseigner et d'Etudier Les Belles Lettres, tome premier, page 109.

P. S. The reader is desired to observe that the glorious discoveries of divine revelation are not introduced in this contemplation, because we have not yet demonstrated the divine authority and inspiration of the scriptures; but have, in the present essay, proceeded on the principles of reason, though it was difficult for a man that feels the strongest veneration and love for the word of God, to refrain himself in this manner.

Northampton, April 29, 1774.



CON-

ON THE

A REPRESENTATION OF GOD.

G O D is infinite being and goodness, in a nature that understands and subsists of itself.

This gives us the true idea and notion of the divine nature, antecedent to the creation of the world.

GOD is the supreme and perfect being, upon which the existence and powers of all other beings originally and constantly depend.

A

G O D

GOD is the Creator of all things, the first and the eternal being, the greatest, the wisest, and the best of beings, the sovereign Lord and disposer of all his works. The righteous Governor of his intellectual creatures, and the only proper object of their worship.

NOT A T E M P L E D E W A T T S .

**A DEMONSTRATION OF THE EXISTENCE
OF GOD.**

There is a **GOD**, a supreme and most perfect being, and the fountain of being and perfection to the universe.

That there is a **GOD**, all nature cries aloud through all her works.

I. THE MERE EXISTENCE OF MATTER, SHOWS THE
EXISTENCE OF GOD.

All matter is lazy and dead, totally void of motion, utterly incapable of beginning the least motion. Who actuates matter? who is the beginner of motion? Who causes attraction in very near distances? Who gives the power of repulsion when bodies exceed that distance? Who causes repulsion to begin where attraction ends? What is the cause of innumerable classes of consistent hard bodies? Who has made a variety of elastic bodies? What is the cause of the constant and incessant action of an attracting power, quite through the creation to the centre of the planets? And how is it that this attractive power doth not act like a mechanical power, by contact, nor according to the quantity of surface, but according to the solid contents

of the attracting bodies ? How if the mutual attraction and gravitation of all bodies in the universe was to cease for one hour, what would become of the world ? Where would be the globe of the earth ? Where would be the planetary worlds ? Where would be the mountains, the seas, and the buildings of men ? What would become of all the cities and kingdoms of the earth ? Would you not see all the frame of nature dissolved, and the heavens and earth in one tremendous ruin ?

II. DO NOT THE USES OF THE SUN DEMONSTRATE A GOD ?

Who gave it such a prodigious magnitude ? How came it into its situation in our system ? Who made the matter of the sun's body, of such a sort, as to cause the most pure and intense heat ? Who made it a hundred times larger in diameter than our globe ? Who made it the grand fountain of light and heat to the whole world of planets, animals, metals, and men ? Who adjusted its distance to such a nicety, as to answer the noblest ends and uses ? O man ! would not your heart's blood freeze if the sun were further distant ? Would not your blood boil in your veins, and your skin be scorched to parchment, were the sun nearer to our world, or made a nearer approach to man ?

How comes the sun to go so many degrees north beyond the equator in the summer ? and so exactly proceed as far to the south in the winter ? Who gave him this oblique motion to our globe ? Who causes his daily course round the world ? and his yearly circuit

cuit in so regular an orb, as to come round to the same place again in 365 days?

III. THE PLANETARY WORLDS SUPPLY CONVINCING PROOFS OF INFINITE AND ETERNAL POWER.

Who made the parts of the planets, i. e. land and water? Who made the atmospheres of the planets? Who gave the planets their figure and form? Is not a globe the most commodious? Would not a large plain, or a square in our globe, or the planet, ruin the whole system? Doth not the spherical or round figure result from the equal and uniform attraction of gravity? Is not the least planet above two thousand miles in diameter? Is not the largest planet fourscore thousand in diameter? Are not the ten moons in our system the effect of infinite wisdom? Is not the number of the planets the fruit of perfect design? What think you of the direction of their motion all from west to east? Do you imagine that their diurnal rotation round their axes follows from their annual? No, not at all. Is not the oblique position of their axes most excellently suited to the variety of seasons? Can you behold the different and opposite forces, originally impressed, and perpetually in action, and not see a God? Can you consider the wise and perfect adjustment of these two forces, so as to produce the circular motion of these bodies, and not fall down and adore their glorious Author?

IV. THE

**IV. THE DOCTRINE OF THE MOONS IS A COPIOUS
SOURCE OF ARGUMENTS, TO DEMONSTRATE AN
ALL-PERFECT GOD.**

Is it not delightful to observe, how these secondary planets revolve about the primary ones, by the very same laws that govern those primaries? Is not the magnitude of the moons fitted to their use and office; and their distances from their primaries adjusted with the most perfect skill? Are not their laws of projectile and centripetal force, precisely the same as those of the superior planets? How great are their uses! How various the ends of our moon, to agitate the watery worlds; and to produce the most wonderful and useful motions, the flux and reflux of the seas, called the tides, with a thousand various uses besides! Do not you think that some of the moons of Saturn and Jupiter are bigger than our earth? And none are much less than Mercury and Mars. Are these the productions of chance and blind fortune, or the effects of fate and necessity? Are they not rather the productions of infinite wisdom, power, and goodness?

**V. THE COMETS LAY OPEN TO OUR VIEW AMAZING
SCENES OF THE OMNIPOTENCE OF GOD.**

What is the substance of which these bodies consist? Is it not of a singular nature? Do not you see it so fixed as never to be consumed? and yet so volatile as to emit millions of rays of fire to your sight? What is the power by which they are moved? Who impressed upon them their projectile force? Who gave them

them their elliptical orbs? Who made those ellipses so various in their kinds and distances? Is not the velocity of their motions surprisingly various? Are not their motions when near the sun four hundred millions of times swifter than when farthest distant from the sun? Who made such a number of comets (above forty)? How came they to have such different periods? Why is one no more than seventy-five years, whilst others are near five hundred years in performing their revolutions? What is the reason that they move in such different directions with respect to one another, and to the planets; whilst all the planets and Satellites move from west to east in their periodical revolutions?

VI. THE FIXED STARS ARE INNUMERABLE DEMONSTRATIONS OF A GOD.

Are not all the fixed stars real suns and centres of worlds? Do they not enlighten and warm systems of planets that revolve around these central fires? What is the sun in our world but a point, when compared with the vast extent of the starry heavens, and the cometary field? Suppose our sun was removed to ten times the distance from us, would it not appear a hundred times less? Does not the distance even of the nearest fixed star, SYRIUS, exceed the power of calculation? Suppose sound to move at the rate of velocity of seven millions of miles per annum, when would it reach the nearest fixed star? Are not two things absolutely necessary to render the fixed stars in the least degree visible to us? Is not a vast and prodigious

digions bulk necessary? Is not a pure intense fire and innate light essentially needful to give us the least sight of these immensely distant worlds? Who fixed their distance? Who gave us faculties to view these remote glories of the skies?

VII. THE ATMOSPHERE OR AIR IS A FRUITFUL SOURCE OF DEMONSTRATION OF A GLORIOUS CREATOR.

Is not the air the great means of vegetable life? Would not all trees, plants, and herbs die without air? Do you not find then the air, the grand basis and food of all animal life? What bird, beast, or fish, could live a few hours without air? Air contains the nourishment and vital spirit for all living creatures. O Atheist! thou canst not live an hour without air! Feel thy dependence on God and his creatures. Is not the air the grand medium of light? How could the sun's rays, be tempered suitably, and transmitted to us agreeably without air? The heat would be too intense upon us without air. Is not the air the grand seed-plot of thunders, the fuel of lightnings, and the means of their appearance? How surprising is the elasticity of the air! How amazing the springiness of its texture! What a noble and proper medium of sound! All the sweet and melodious sounds of music would be lost to us without air. Could there be any rains or dews without air? No clouds could exist without air. No snows or frosts without air. Do not the winds purge the air, and prevent stagnation, putrefaction, and death? Is not the air furnished with pure subtle particles,

particles, which are the vital spirit and balm of our blood, and feed the flame of all animal life?

VIII. THE ELEMENT OF WATER EVIDENCES THE UTMOST WISDOM AND DESIGN.

Here final causes pour in upon us from every quarter, resistless as the tides of the ocean, and bear down all atheistical impudence with an irresistible torrent! Are not the fluid particles exactly suited to their use and ends? Does not this fluidity of water render it a most proper element for whales and minnies; with all the intermediate sizes and species of fish? Is not the ocean the glorious basis of navigation, and the grand means of commerce and trade for all the nations of the globe? Is not the sea the universal cistern for rains, the grand and inexhaustible reservoir for rivers, springs, and pools of water? Does not the vast world of waters furnish the principal nourishment to all the tribes of plants and animals in the world? Do we not find in the seas an astonishing variety of curious and beautiful vegetables, perhaps richer than any upon land? Marine productions, especially corals, are striking instances of the immense riches of creating wisdom and goodness.

IX. THE GLOBE OF OUR EARTH, IN ALL ITS PARTS, PROCLAIMS AN INFINITE, POWERFUL, AND GLO- RIOUS GOD.

View all its external parts. What think you of its lofty mountains; its towering hills; its humble val-
lies?

leys. See how the rocks serve for springs ! the vallies for fruitfulness and pasturage ! How various the moulds and beds of earth ! How are the several soils suited to all the purposes of vegetation ! Is not the surface of the globe the grand basis of husbandry, and all sorts of precious grain ? Is it not the ground-work of all gardening, plants, fruits, and flowers ? Does not the face of some parts of the globe serve for good manure to produce fruitfulness in others ? Is not our earth the grand mother of all our foods and all our beauteous flowers ?

Survey the internal parts of our earthly ball. What various quarries of stone for buildings of all kinds, from the meanest cottage to the grandest structure ! what beds of coals for our fires ! what veins of all sorts of minerals ! what various ores for metals ! what stores of lead ! what beds of iron ! and what immense treasures of silver and gold, which serve us for monies for commerce, and all the uses of civil and animal life ! and what variety of precious stones of various colours and amazing brilliancy ! above all, what beneficence in GOD to furnish us with that inestimable jewel the Magnet or Loadstone, which excels, in point of worth and usefulness, all the precious stones in the whole creation !

X. THE WHOLE VEGETABLE WORLD DEMONSTRATES A GOD.

What an amazing number of kinds ! are there not above sixteen thousand species of vegetables ? What do you think of the structure of a plant ? Do you not see the wisdom of a Deity in the make of a vegetable ?

B

How

How beautiful is the growth of all vegetables, according to the laws of nature on fluids ! how curious the the parts, the leaves, the flowers, the fruit, the seed ! How do the virtues of vegetables, for food and medicine, proclaim the exquisite wisdom and beneficence of of the adorable Creator !

XI. ANIMALS, OR ANIMATED MATTER, SUPPLY MOST AMAZING PROOFS OF A GOD.

The structure of animals is more complete than that of vegetables. Is not the growth of all animals an effect superior to that of vegetables ? Does not animal life depend on fresh food, as well as air and water ? Is not animal growth the effect of a proper digestion, and a regular distribution of the nutritious particles to every part ? How suitable are the provisions for every kind of animals ! How nicely and well adjusted their apparatus to receive and digest their food ? See the mouth to receive ! the teeth to chew ! the tongue to assist in chewing ! the gullet to transmit to the bowels ! the stomach to digest ! the intestines to strain off, by means of the lacteals ! mark the progress of the chyle into the blood ! see the colour and texture of this grand stream of life ! how delicate the system of the nerves for feeling ! how divine the structure of the eyes ! how accurately formed are the ears for sound ! how exact the nostrils ! and what a rich silver cord is the spinal marrow ! Is not the prone posture of quadrupedes the most suited to their food and manner of life ? is not their motion on all four admirable ? are not the forms of their bodies amazingly various ? yet is not every different

rent species beautiful in its kind? See the various clothing of animals! are they not suited to their dwellings and stations in the creation? is not their natural armiture truly expressive of wise design and perfect contrivance in its almighty Author? Observe their grand governing principle which directs and animates all their motions and pursuits! Is not the supreme law of instinct a more uniform and infallible guide to beasts, than reason to man? Who has impressed this law on all animals? and taught them to pursue invariably, and attain their ends, and perfection of their being, without forethought or design? who but a God can direct these creatures to attain their proper end without any knowledge or rational intention?

XII. THE NATURE OF BIRDS FURNISHES IRRESISTIBLE ARGUMENTS OF THE WISDOM OF GOD.

View their head; how adapted for flying! admire their various beaks and eyes! What do you think of their manner of motion? What do you judge of their power of flying through the air? are not the variety of their movements in the atmosphere wonderful? How well fitted are their wings and muscles for flight, and how suited are their claws to seize their prey, or defend their lives! what art in their nest! what beauty in their eggs! how patient and constant in hatching their young! how strong and violent their natural love to their offspring! how beautiful and grand are their plumage or feathers! how surprising are their journeys or travels, for thousands of miles, without chart or compass!

XIII. THE NATURE OF FISHES IS A MANIFOLD DEMONSTRATION OF A GOD.

Consider their habitation, the larger and the lesser waters. Is not the watery world suited to their nature and genius, and their constitution and capacity admirably adapted to the fluid element? is not the action of swimming wonderful? are they not provided with a proper apparatus for swimming? do you not observe how their bodies, their heads, their fins, their bladders are all suited to this purpose? How keen and quick is their sight! Does not this supply their want of ears? are they not totally destitute of ears and lungs? But do not their quick eyes supply the want of ears? and do not their gills fully supply their want of lungs? How well fitted up are these gills, by which they live and breathe! how delicate their covering! what exquisite art and beauty in the texture and colour of their scales! how free their motions! how nimbly they cut the water! and how fitly are many classes furnished with arms for defence! what an amazing beauty in the shell fish! what an endless variety in the forms! what garniture! what brilliancy and profusion of ornament on their shells! what amazing curiosity and neatness of work! and what a shining proof of the exuberant goodness and artifice of GOD!

XIV. THE NATURE OF INSECTS FURNISHES A PROLIX AND PATHETIC LECTURE ON GOD.

Is not the insect world the most grand and amazing part of the creation? How numerous are the species!

The

The most numerous species of all the animal creation. Ray thinks 20,000 kinds. He found near 200 kinds near Braintree in Essex. And how various their manner of life! how curious the shape of their bodies! how great the number of their parts! what surprizing minuteness! and how delicate the finery of their dress! what glowing colours! what curious carving! what rich embroidery! what nice enamelling! what splendor of gold and silver! what diamonds, pearls, and all manner of precious stones, garnish their cloathing! what scarlet, blue, green, yellow, violet, of the richest dyes! here is scarlet in-grain, sky-blue, Saxon-green, and every other colour and ornament! what lady's dress, what monarch's robe, can compare with the beauties of an insect? How keen their sensations! how piercing their sagacity! how swift their motions! how quick the vibrations of their wings! what amazing transformations do they undergo! see their egg! the worm or maggot produced! their state of seeming death or inaction in an enamelled case! How rich are the cloaths of an insect-fly in its glory and perfection! what an assemblage of jewels are studded on the backs and wings! what an astonishing profusion of ornaments! gold, and pearls, azure, green, and vermillion, of the richest dyes! do they not outvie the grandest lady, or the richest monarch in the world?

XV. REPTILES AND SERPENTS DEMONSTRATE THE ALL-WISE GOD.

Are not their forms various? is not the motion of some kinds by legs and feet? of others by feet without legs?

legs? do not others creep in a worm-like manner without legs or feet? are not the movements of the Centipede, or hundred feet, most stupendous! What consent in all the motions of these numerous feet? What dost thou think of the serpent kind? the manner of their life, and their various food? How wise the contrivance of God's providence in assigning their proper dwellings, and preventing their hurting his noble creature man! how amazing are the forethoughts of God! his attention to his offspring man appears in the formation of that voracious reptile the Crocodile.

XVI. THE NATURE AND FORM OF MAN WONDERFULLY PROVES THE EXISTENCE, PERFECTIONS, AND PROVIDENCE OF THE MOST POWERFUL AND GLORIOUS GOD.

Consider the parts and structure of his body! Is not the body of man the noblest piece of animal mechanism possible in nature? does it not really transcend the power and thought of man to imagine any form (or structure more perfect, more elegant, more grand and commodious? What do you judge of man's erect posture? his beauteous shape? his proper stature? the structure and accuracy of its parts? the fitness of every part to its office and end? How marvellous the harmony and consent of every member to the whole frame! what sparkling brightness in the eyes! what sweet melody in the voice! how quick the ears to receive all manner of sounds! how nicely adjusted are the palate and taste to all sorts of foods! what an noble instrument is the tongue! Hence speech and eloquence,
oratory

oratory and persuasion. What wonders appear in the hand of man ! its formation, and its astonishing variety of uses ! what majesty in the face ! how immensely various are countenances of men ! what an endless difference in the voices and hand-writing of men !

What a striking proof of GOD in the soul of man ! How much of GOD appears here ! what an amazing and irresistible evidence of GOD is discovered in a soul ! The soul of man is a shining argument to demonstrate the being and presence of an infinite GOD.

The powers of man's mind shew him to be almost a divine existence. He thinks—he is conscious of internal acts—he forms ideas of all things—he reasons on his thoughts—he perceives an infinite variety of objects—he reflects on these images of things in his mind—he recollects his thoughts, and surveys their agreement with objects, and their difference from each other—he brings all past ages and time present to his mind, and views the transactions of men, and revolutions of empires for thousands of years—he can recollect a thousand, ten thousands, a million facts at once—he makes them pass in a quick succession before the eyes of his mind—he marks the different nature and tendency of men's actions—sees how one kind have a direct influence upon his peace and happiness, while others issue in ruin, devastation and death.

He commands the future time to the present view of his vast and mighty mind ; looks into future years and ages ; foretells the consequences of actions to individuals, and to the societies of men ; penetrates the dark veil of future ages, and dives into the conditions of the human

human nature for ten thousand years to come, yea for ten thousand millions in hell and heaven.

He pursues a mental tour round the earth, and ranges in his thoughts all over the skies; he roves from planet to planet, from sun to sun, from world to world, almost to infinity! he views one system of worlds after another with infinite speed and velocity; and after all can form in his imagination, and grasp in his thoughts, millions of worlds more than ever existed.

He sees the eternal difference between moral good and evil; and in spite of pride, in spite of hell, is forced to confess the beauty of the one, and the deformity of the other; the distributive consequences of vice, and the infinite advantages and transcendent joys of virtue.

He feels in his frame a *social* principle; and in spite of all his selfishness he cannot but love society. He flies from solitude, and delights in the converse of his fellow men. In society we attain the utmost distinction of our nature. We give free scope to our reasoning powers, and arrive at the full perfection of our most excellent passions and faculties.

Ever present and ever active God! thou fillest all worlds with thy presence, and thine energy works quite through all the systems which thy hands have formed; the infinitely active force of thy will penetrates our globe, and all the planets to their very centres. The original laws of the universe have no influence separated from thy presence and almighty power. Thine energy, O God! penetrates every moment to the very centre of the sun, and all his blazing beams and glories are borrowed from thy superior radiance.

Thine

Thine incessant and immense fulness feeds his fires, and maintains him in his full splendor, without decay. His universal influence is but a feeble resemblance of thine omnipresence and inexhausted beneficence!

The planetary Worlds are suspended by thy ever present agency in universal space—their opposite, but useful forces, are impressed upon them by thy hand; they perform their stated revolutions with the utmost punctuality to a moment, under the inspection and guidance of thy perfect wisdom and unerring skill.

The fixed stars, those essential flames, and centres of worlds innumerable, were all produced by the infinite activity of thy will, and thine immensely fruitful goodness; their prodigious and unmeasurable bulk is the production of thy power; and their innate fires, and immaculate brightness, are derived from that God who is purer than the unstained light, and brighter than ten thousand suns: Thou art light, and in thee, O my God, there is no darkness at all!

How great is the resemblance of the human soul to God!

Thine existence and omnipresent agency is clearly seen in the human soul. The existence of the soul proclaims the existence of God. The invisibility of the soul demonstrates the invisible God. The vast stretch of our thoughts and imaginations evinces thine omnipresence—the incorruptibility of the soul proclaims the immortality of God—the vastness of our desires evinces thine eternity and immense goodness—the vigorous and keen perceptions and foreknowledge of our souls, declare the infinite prescience, forethought,

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knowledge, and wisdom of God—the native benevolence of a soul evinces the unbounded generosity of the Deity, and the consciousness of shame and pain when we think a bad thought, or do a mean or bad action, evinces thine essential justice. The dominion of the soul over the body represents the dominion of God over the world. The prudence and forethought of man to provide against future wants and dangers, declare God's universal and actual providence.

Great God! what a lively image is a human spirit of thine essential glories and perfections!

NATURAL DUTIES TO GOD THE FOUNTAIN OF THE UNIVERSE.

I. ADMIRATION OF GOD.

Admiration is that sudden surprize at the novelty and grandeur of an object, by which the soul is fastened down to the contemplation of it. It is a sensible, agreeable, and respectful emotion of the soul arising from the sight of a new or grand object, suited to excite that commotion.

Religion itself is in a great measure bred by admiration; for what is it imprints on the mind that belief and reverence of a divine Being, but an admiring view of his works? All things are full of God. The creation is nothing else but a mass of wonders; all proclaiming the wisdom of the Deity in forming them, and the wisdom of man in adoring him upon that account. With how much reason does Adam, from the contemplation of the surprizing scene around him, rise to noble acknowledgment and veneration of the boundless perfection of the great Creator!

These

" These are thy glorious works, Parent of good !

" Almighty ! thine this univerfal frame ;

" Thus, wond'rous fair ; thyself how wond'rous then !

" Unspeakable ! who sitt'ft above these heavens,

" To us invifible, or dimly feen

" In thefe thy loweft works ; yet thefe declare

" Thy goodnefs beyond thought, and power divine."

Parad. Loft, Book V. 152.

2. LOVE TO GOD.

Love is the gravitation or weight of the foul towards good, arifing from a fenfe and perception of that good, and its fuitablenefs to give us pleafure, or its agreement with its faculties and tafte. Efteem is a fimple thought that the object is beautiful, and fit to do us good. Defire is a fimple tendency or bearing of the heart towards good. Defire being a moft vigorous and fprightly principle, is the original of diligence and activity. All the powers of nature without this would be afleep, and the moft charming objects be unable to provoke us to purfue them. The motion of the heart, in ftrong defires is extremely vehement, and from the heart great forces of fpirits are detached to the feveral members of the body, which difpofe a man for action, and give a brisknefs and chearfulnefs to his endeavors when the object is abfent : benevolence is the wifhing the good defired to fome being or other, who is capable of receiving that good. Love to God includes a clear knowledge of his fitness to do us good—a lively fenfe of a deep intereft in his love—a free fixed inclination of the will towards him—an intenfè emotion of the heart after him—an

union of all our powers in his service—and a resting of the will in him, considered as the chiefest good.

3. VENERATION AND FEAR OF GOD.

Veneration is an esteem of some free agent, as in a capacity of being beneficial or hurtful to us, joined with a desire of subjecting ourselves to him.

The Veneration of God's name consists in this; that we religiously forbear the trifling and dishonorable use of his name, and use it seriously and reverently, as often as we do so at all, that is, so far as possible with an actual sense of God upon our minds, and always with that gravity and composure in our words and behavior, which is a known token of reverence, and proper to intimate our real persuasion of heart, and inward sense of the being, presence, and excellence of God, as well as with an intention to promote this deep sense of God in ourselves and others. And these expressions and intentions must bear a proportion to the occasion and circumstances wherein the venerable name of God is used.

Fear of God is a lively sense of God's infinite capacity to communicate to us the greatest good and happiness, or inflict upon us the most terrible and lasting evils and misery; fear is a painful apprehension of danger.

Fear is an uneasiness of the mind upon the thoughts of future evil likely to befall us. Fear in general is that passion of our nature, whereby we are excited to provide for our security upon the approach of evil. God seems to have intimated the use of this passion in every motion of our natural fears. Our natural fears are either sudden or deliberate: the sudden are such as

come

come upon us surprisingly and without deliberation. But how unreasonable soever, they carry a most reasonable admonition along with them, and upon each of their surprisings motions seem to whisper: "Thus it is that man ought to fear God." Our deliberate and just fears are just to the same intimation, and in each of their motions point out God to the first glances of our reasoning: For if it be reasonable to fear want, how much more reasonable is it to fear Him whose bounty is the fountain of all our supplies!

Reverence, as it is the disposition of rational, but at the same time frail and sinful creatures, towards the supreme all-perfect Creator, is made up of esteem and fear; of the most exalted esteem of his infinite excellencies, and a deep sense of our own meanness and sinfulness, compared with his majesty and purity; a fear of incurring his displeasure by an unsuitable temper and conduct: and when we have done it, such a strong apprehension of the evil of offending him, as suffers us not to be easy till we feel repentance, and resolve on a better conduct.

Repentance is an inward sorrow for our past bad temper and conduct, and a return to the practice of virtue and obedience for the future; being fully persuaded that God will determine our final state according to our prevailing temper, whether good or bad.

4. TRUST AND DEPENDENCE ON GOD.

Dependence is a feeling sense and conviction, that we are at the disposal and direction of God, and subject to change for the better or the worse at his pleasure or
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it is a deep conviction that all good is from God, and all our happiness in his power.

To trust in any person or intelligent agent is to expect good from his benevolence or kind affections. In order to which, there must not only be a persuasion of his good dispositions, but of his all-sufficient power.

Trust consists in a cheerful hope of being provided for and made happy by God in a way of well doing, and a firm confidence in his unfailing power, wisdom, and goodness, and his perfectly wise and good government.

The expectation of the performance of our desire, is that we call dependence upon God for help and assistance.

5. RESIGNATION TO GOD.

A ready submission to the will of God, and a cheerful resignation to his dispensations, are other branches of a religious temper, springing from the same root. As the will of God is the will of him who gave us our being, all our powers of action, and faculties of enjoyment, the world, and every good thing we possess, it is plain he has a right to direct the exercise of what is properly his own; and we are, both by justice and gratitude, bound to obey him, in the practice of whatever, by our reason, or any other way, he shews us to be his will. The will of God is the will of the wisest and most benevolent being.

6. WORSHIP AND PRAISE OF GOD.

Religious worship is an acknowledgment, veneration, and love of all God's infinite excellencies and perfections,

fections, according to the divine will and appointment, and not according to the will and fancy of the worshipper. Worship is an act of the understanding and will, an act of the soul applying itself to the knowledge of the excellence of God and actual thoughts of his glorious majesty, recollecting, with the utmost veneration and delight, his transcendent attributes, as the supreme Lord and Governor of the world; which is natural knowledge: beholding the glory of his perfections, as the generous Benefactor and Judge of the whole creation.

Natural worship is an acknowledgment or expression of the veneration, honor, and esteem, which are due to God, and that on account of the infinite perfections of his nature, which are the only foundation for it. The relation we stand in to him, with our dependence upon him, receipts and expectations from him, are the motives and obligations to it. Praise consists in an expression of our inward sense of the infinite propensity of God's nature to make us happy with delight. By conferring on us all those blessings that are suited to refine and ennoble our natures, and raise us to the highest pitch of perfection and felicity.

7. ZEAL FOR THE GLORY OF GOD AS THE ULTIMATE END OF OUR EXISTENCE.

Zeal is a mixed passion composed of grief and anger, and fervent love and desire; for what a man loves earnestly he is careful to see it honored, and grieved when it is dishonored. It is an eagerness in pursuing good things, when the end and manner of acting is good.

Zeal

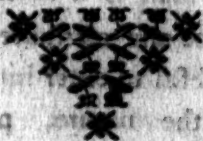
Zeal consists in a just and deep regard to the nature and character and glories of God, felt in the heart, and shewn in the uniform tenor of our words and actions.

Zeal will prompt us to confess all the sins we have committed, and take shame to ourselves for all our deviations from the rectitude and beauty and goodness of God and the rules of virtue. To delight in the beauty and goodness of God above all things, esteeming him above all treasures and pleasures, committing all our cares and concerns both of life and death into his hands. Fervent zeal will excite us to defend the honor of his perfections, when they are denied or degraded by the tongues or the actions of Atheists and Rebels, Deists and Socinians, who set themselves against him.

Zeal will farther stimulate us to improve all our talents of nature and science, of power and wealth, of reputation and interest, for God's honor; producing the fruits of light, truth, and virtue, in proportion to the excellencies of our faculties, and the advantages we enjoy.

True zeal will lead us farther to honor God by humility, deep humility, in acknowledging our infinite distance from him, our guiltiness before him, and dependence upon him, by thankfulness in setting a due value on all God's blessings of nature and providence, expressing a deep sense of the worth of health, wealth, and wisdom; by cheerfulness before God, recommending the the pleasure of his service as most agreeable to our faculties, most suited to our taste, and most happily promotive of our noblest interest; avowing, in the
face

face of the whole world, that all God's paths are full of rational and solid satisfaction, and that we are so far from repenting of our obedience to his order and constitution, that we regard it as the highest advancement of our natures, and consider the imitation of his supreme and essential goodness as our utmost delight and glory.



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EXISTENCE AND PERFECTIONS OF GOD.

AS the soul of man is a most glorious evidence of the existence and attributes of God, it will be instructive and useful to enter into farther views and considerations on the nature, powers, affections, qualities, and immortality of the soul. These views will enlarge our prospects of the wonderful perfections of God, and dispose us to pay a greater attention to the necessity and excellence of divine revelation.

A REPRESENTATION OF THE SOUL,

In its essence, its powers, its affections, in its moral qualities, in its resemblance to God, its immortality.

The soul of man, considered as a spiritual being, is a most simple and immutable essence, having no kind of composition in its nature, and incapable of being changed in its substance.

Its

Its essence is void of all matter, having no solid extension or divisibility of parts; it is essential to the nature of the soul to be active. Life, power, and thought, are the very nature and essence of the soul. The life of the soul is its state of active rational existence.

In its powers, as a rational spirit, we may consider its understanding; hence knowledge or science: we consider its will or self determining power; hence the amazing dominion of the will over the body and its various actions.

In its affections or sensible commotions arising from the perception of objects appearing new or great, good or evil; with the circumstances of good or evil considered as present or absent, possible or impossible; probable or improbable; which affections are called primitive or derivative.

In the moral qualities of the soul; such are wisdom, goodness, holiness, justice, sincerity, humility, meekness, integrity.

A more distinct and extensive view of the powers and affections of the soul.

I. UNDERSTANDING.

This is called by different names, viz.

Common sense, or that power which perceives truth by a sudden impulse independent of our will, according to an established law, and therefore called Sense: and acting in the same manner upon all men, in all ages and nations of the world, and therefore called Common Sense.

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Intelligence

Intelligence is a power of perceiving, in an instant, the self-evidence of any truth proposed to the soul.

Intelligence relates chiefly to those axioms or truths which carry their own evidence with them, and admit of no doubt: they cannot be proved, because nothing is more clear and certain: they cannot be denied, because their own evidence is so bright and convincing, that as soon as the terms or words are understood, the mind assents, and is forced to own their truth.

This intelligence, or common sense, is the grand criterion of truth. For our own intuitive and self-evident perceptions, are the ultimate foundation on which all our reasoning rests.

The understanding is only another name for common sense or intelligence. It is the power of perceiving objects, or it is that faculty whereby the soul has the knowledge of the existence and nature of things.

The understanding, like the eye, gives information of all objects proposed to it.

The understanding, or perceptive faculty of the soul, may be considered in two modes; passive and active: passive, or a mere capacity of receiving ideas or images of things: active, or a power of contemplating and working upon the ideas received: thus it approaches to the next power of the soul, called,

II. REASON

Is the power of placing ideas together, and comparing them with each other, in order to see their agreement or difference, and to infer one thing from another,

another, and thus draw just conclusions from true and clear principles; that is, make fair deductions from solid axioms and self-evident truths.

DEMONSTRATION

Is the regular and beautiful process of reason, or in other words, it is a chain of clear reasoning, beginning from some plain and undoubted axiom, and regularly descending by a close connexion of ideas till you come at your conclusion.

III. JUDGMENT

Is a power of perceiving the relation or respect that one thing bears to another, and of distinguishing the propriety or impropriety of actions.

It is that power of the soul which passes sentence on things proposed to its examination, and determines what is right or wrong; and thus it approves or disapproves of an action, or an object, considered as true or false, fit or unfit, good or evil.

IV. MIND

Is a power of receiving instruction, and of application by hard study to attain knowledge.

The mind can reflect on things past, and hath a foresight of things to come in the natural and moral world.

The mind hath an admirable sagacity or acuteness of discovery to see into future events, and to discern the happy or terrible consequences of tempers and actions, considered as morally good or evil.

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The mind can foresee and forecast, or provide for things to come, and guard against many ruinous consequences by the acuteness of its powers in the discovery of truth.

V. CONSCIENCE

Is a power of discerning instantly moral good and evil in our tempers and actions.

Conscience is the knowledge which a man hath of his own internal actions with regard to the divine law, and a consciousness that God gives an attention to, and passes judgment on, the same actions.

A good conscience is soon alarmed, easily convinced, much concerned, hard to forgive itself.

When conscience performs its office with accuracy and exactness, it will accuse a man when he does wrong, and commend and applaud him when he does right; hence will arise peace of mind or dread of punishment in a moment: in a word, conscience is instead of ten thousand witnesses to the existence and justice of God.

VI. MEMORY

Is a power of retaining the facts, images, and words, we learn; and recollecting those facts, and recalling them to mind on every needful occasion.

When an idea, fact, image, expression, or word, arises in the mind, with a consciousness at the same instant of time that we have had this idea before, we are then said to remember it.

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A good memory is ready to receive, and admit with ease, ideas, words, or facts ; it is large and capacious to treasure up these words and facts in great number and variety : it is strong and durable to retain for a considerable time those words and facts committed to it : it is faithful and active to recollect and suggest upon every proper occasion, all those words, facts, images, and sentences, which have been trusted to its care, or treasured up in it.

VII. IMAGINATION

I sa power of recollecting and assembling images, and of painting forcibly those images on our own minds, or on the minds of others.

The original efficient cause of all innocent pleasures of the imagination, is God himself.

The final cause of our being pleased with what is great is, that we may be excited to contemplate the greatest object in the universe, the being and perfections of God ; and that he might give our souls a just relish of such a glorious contemplation, he has made them naturally delightful in the apprehension of what is great and unlimited like God ; such is the immensity of space, and the starry heavens, which are the temple and dwelling-place of God.

The final cause of the pleasures of the imagination in whatever is new, rare, or uncommon, is this ;

God has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in the eager and keen pursuits after knowledge, and inflame our best passions to search
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into the wonders of his creation and revelation: for every new idea brings such a pleasure along with it, as rewards any pains we have taken in its acquisition, and consequently serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of God.

The final cause of our pleasure in beauty, which is that quality in any object that excites esteem and affection.

The final cause of beauty in the creation is to please and regale the imagination, and excite a rational love.

God has made such a boundless variety of objects appear beautiful, that he might render the whole creation more gay and delightful to our souls.

He has given almost every thing about us the power of raising an agreeable idea in the imagination.

So that it is almost impossible for us to behold his works with coldness and indifference, and to survey so many beauties of creation and revelation, without a secret satisfaction and complacency.

VIII. INVENTION

Is a power of the mind, which, on a sudden, with great sagacity or acuteness of discovery, finds out, on difficult and important occasions, useful thoughts, convincing arguments, bright images, and proper lively paintings of the passions; or in other words,

Invention is a power of finding out language to instruct the mind, of displaying truth and evidence to convince the conscience, of discovering motives to persuade the will, and of painting images in a vivid manner

manner, to please and allure the affections on all proper occasions, and in the most important and critical periods of our life.

IX. TASTE.

Taste is a power of receiving pleasure from the beauties of creation, the beauties of character, and virtuous and noble actions; and the beauties of history, eloquence, poetry, and divine revelation.

Taste is the exquisite sensibility of the soul to every fine impulse of beauty, truth, and goodness; this taste is wrought up to perfection and delicacy by education, study, and devotion, whereby the mind becomes able to discern, with an intuitive rapidity, how much true beauty and pleasure every object in heaven and earth can give us.

X. HUMAN WILL.

The will is a power of beginning motion in the soul, or in the body, or in other bodies round about us.

The will is that power whereby the soul labors to unite with, or avoid things, according as they are apprehended to be good or evil.

As the understanding, like the eye, gives information of objects; the will, like the feet or hands, pursues the object if it appears good, and flies from it if it appears evil: the will embraces the object if

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it appears beautiful, or guards against it if it appears deformed, and fit to do us hurt.

The will is a power to chuse or refuse, to accept or reject, any object proposed to the senses or the understanding.

The will is a power to chuse any one thing, or the contrary, among several objects or things which are proposed to the senses or the reason, without any inward or outward restraint and force, or constraining bias or influence; the objects appearing to the senses and the reason as true or false, good or evil, fit or unfit, beautiful or ugly, and likely to be followed with happy or miserable consequences.

LIBERTY OF THE WILL

Consists in a power of delaying the execution of our desires, or suspending the acts of volition or choice, until the man has honestly examined on all sides what is best *.

THE PASSIONS OF THE SOUL.

The passions, or affections, are sensible commotions of our whole nature, of soul and body, attended with pleasure or pain, occasioned by the perception of some object suited to excite that commotion.

* Such is the weakness of the will, and such is the vicious fury of the appetites, and such is the strength of the mad fire of the great passions, that man will not stay to examine honestly what is best; he has no patience to examine diligently what is true or false, good or evil, fit or unfit, beautiful or ugly; or what actions will be followed by happy or dreadful consequences.

An object new, and vast, and agreeable, excites a sublime and pleasing commotion of the soul, and blood, and spirits, which emotion is styled

I. ADMIRATION.

An object appearing to the senses or the mind as good, excites us to covet an union with the object; this is called

II. LOVE.

Love is a sensible commotion of the soul, blood, and spirits, and the force or impetus of the will towards an object considered as good.

Love is the motion of the soul, endeavoring an union with the amiable and good object.

Note, Beauty and goodness is that quality in objects that excites love. Love, in its sublimest nature and degree, is the whole force of a good man's heart exerted in one mighty and pathetic desire towards God.

An object appearing evil to the senses or the mind, exciting a painful commotion and aversion, or an endeavor after disunion and flight from the object, is called

III. HATRED.

Hatred is a painful aversion of the will to any object considered as evil and ugly, and fit to do us some hurt or injury.

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The perception of an object of worth and excellence, being good in itself, excites a pleasing emotion or act of respect, called

IV. ESTEEM.

The perception of an object, considered as worthless, mean, little, vile, and unfit to do us any good, excites that act of the mind called

V. CONTEMPT.

The perception of an object, as fit to receive good, as worthy to be honored and happy, excites that free and forcible emotion called

VI. BENEVOLENCE.

The perception of an object, as fit to receive hurt or ill-will, as deserving blame or misery, excites that painful emotion of our nature called

VII. MALEVOLENCE OR ENVY.

Envy is a disposition of the heart to oppose and hurt the person, character, and welfare of another, considering that object as disagreeable to us, and hurtful to our interests.

Envy is a painful commotion of the heart, springing from hatred of a man's person, and sorrow at any honor or happiness he enjoys.

Self-love, and a desire of preheminance and a distinction above others, excites this painful passion called envy.

Envy

Envy is the most base, tormenting and mischievous passion, in men and devils; it makes a man to resemble the devil.

Envy grows out of violent self-love, and a corrupt desire of esteem and preheminent above others: this vehement passion for superior regard, rages more or less in all mankind; hence arises our envy at all men that we think stand in our way, and eclipse our abilities and learning, or lessen our importance and honor.

Envy is a cursed plant that grows more or less in every heart.

This devil's temper, which frets at the peace and honor and happiness of others, dwells particularly in learned men and authors, to the everlasting scandal of their character, genius, and accomplishments.

The perception of an object that appears agreeable, and which we can call our own, excites that pleasing emotion of the soul which we call

VIII. COMPLACENCE OR DELIGHT.

It is an agreeable sensation arising in the mind, with sweet satisfaction and pleasure from the perception of a good object, that appears beautiful, and which we have a deep interest in, so as to call it our own.

The perception of a disagreeable ugly object excites that painful emotion called

IX. DISPLICENCE.

This painful commotion of our nature always arises from the apprehension of a disagreeable object; viz.
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an evil person, an evil action, or any bad quality in a rational agent.

The perception of an absent good object that is suitable to make us happy and possible to us, excites that commotion in our whole nature called

X. DESIRE.

This lively and forcible emotion towards some absent good, always arises from an apprehension that it is possible and suitable, and this produces that powerful tendency of the heart towards it.

The perception of an evil object, exciting in us an effort to turn away from it, is called

XI. AVERSION.

This aversion is a lively and powerful effort of the will to turn away from an evil object, or it is the speedy withdrawal of the will from an evil object, considered as present or absent.

The perception of a possible or probable good, exciting a vivid desire and confident expectation of enjoying that good, is called

XII. HOPE.

A desire of some absent good is a feeble hope; and a confident and vigorous expectation of absent good, is a strong and confirmed hope.

Hope is a sensible commotion of our nature excited by the perception of some attainable good; and this expectation is enlivened with joy in proportion to the
sense

seble and persuasion we have of the probability of possessing the good we want. If this expectation is strong and lively, it is always indulged with pleasure.

The perception of a great absent evil likely to come upon us, excites in us a violent and painful commotion of our whole nature, or a piercing disturbance of mind, called

XIII. FEAR.

Fear is a painful apprehension of danger or evil, it is an uneasiness of mind upon the thought of future evil likely to befall us. If this fear rises high, it is called horror and terror; our sudden and surprizing fears shew us, that "thus a man ought to fear God."

The perception of an happy event, or the enjoyment of a present good, or an assured approach of a future good, produces that pathetic commotion or high sensation of pleasure, called

XIV. JOY.

This is a pleasure of mind arising from a present good, or an assured approach of a future good, which will soon be in our possession, and be assuredly our own, to be freely and fully enjoyed for ever.

The perception of good lost, or the present pressures of evil, produce that painful commotion in our whole nature, which is called

XV. SORROW.

Sorrow is a painful commotion of the mind arising from some sad event: it is the deep pain of the mind upon

upon the thought of a lost good which might have been longer enjoyed, or the distressing sensation of present evil, which might have been prevented or kept off, or very much diminished.

Despair is dreadful sorrow without hope.

The perception of great benefits received, or great good bestowed upon us by an intelligent and voluntary agent, produces in us that forcible desire to make all the best returns in our power, called

XVI. GRATITUDE.

Gratitude consists in a lively sense of good intentionally bestowed upon us; a high value of the gifts, and a fervent love to the giver, with a pathetic desire and purpose to make all the returns of love and service in our power for ever.

The perception of an hurtful object, or an object that intentionally doth some injury to us, excites that violent and painful commotion of the soul and body, which is called

XVII. ANGER.

Is a sudden and uneasy emotion of the mind, on receiving some intentional hurt or injury.

Anger is a violent commotion of the whole soul, attended with piercing pain on our being hurt by any rational agent, with a present purpose of revenge.

THE HUMAN SOUL IS A MOST WONDERFUL RESEMBLANCE OF THE ALMIGHTY POWER, AND THE UNBOUNDED UNDERSTANDING OF GOD.

The self-existent God is much more and better resembled by the soul, or invisible part of man, than by any thing outward, material, or sensible in the whole world.

And the perfections of God may be more fully represented and better understood, by being compared with the correspondent powers of the mind of man.

Let us consider the human soul with respect to God's attributes of power and wisdom, the perfection and infinitude of which we ascribe to the supreme and self-existent Being.

We shall find in man, not merely the effects of them, such as are displayed in all the parts of the creation, but likewise some image or resemblance of these attributes themselves, and a capacity in the soul to exercise these resemblances or likenesses of God's perfections in a wonderful manner and degree, though still limited to shew us our immediate and continual dependence on God's agency and pleasure.

THE SOUL IS AN IMAGE OF THE IMMENSE POWER OF GOD.

1. The soul has a power of actuating the body, though not seen by human eyes, or felt by the human hand.

Thus it resembles God who actuates the earth and seas, the birds, beasts, fishes, and reptiles; the bodies

of all mankind, and the planetary heavens every moment.

2. The soul of man has a power of moving, or not moving all or any part of the body at pleasure.

Thus it resembles God, who can move all or any part of the universe at his will; and though a thousand millions of men united could not move the globe of our earth one inch, yet God moves it a thousand miles every minute, and has done so every minute for near six thousand years.

3. The soul has a power of determining the motion of the body this way or that way, without being herself first moved or impelled by any outward force; that is, the soul has a power of beginning motion of itself, which is indeed a true, a real, a wonderful power, and such as no mere matter in the world ever had, or is capable of.

Thus the soul resembles God, who can begin motions in the visible world this way or that way, as he pleases.

Note, The mean motion between the swiftest body in our system, and the slowest body, or the mean motion of all the heavenly bodies taken together, is about fifty-two thousand miles every hour ever since the creation, five thousand seven hundred years ago: What an infinitely active force is there in this divine nature! what an infinite life and ability in the divine will, to be able to produce for thousands of years, without the least fatigue, the most astonishing variety of effects in the starry heavens, and the earth and seas below!

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4. The soul of man manifests an amazing dominion or sovereignty of power in willing, in chusing, or refusing, in acting freely, or without being acted upon by any external agent.

Thus it resembles the sovereign and absolute God, who wills, who chuses or refuses, who acts freely in creation, in providence, in the preservation of the natural and rational world, in the whole administration of his vast affairs, and in the bestowing of his favors without being impelled by any external force, constrained by any foreign power, or giving an account to men or angels of his behavior and conduct towards the work of his hands.

THE SOUL IS AN IMAGE OF THE UNBOUNDED UNDERSTANDING OF GOD.

1. The soul has a power of reflecting upon itself, and surveying millions of its own ideas, and the images which have been impressed upon it in the compass of fifty or seventy years, and it is capable of surveying ten thousand objects without itself.

No other creature below man is capable of this power of surveying its own existence, or the creation all round itself.

Thus the soul resembles the vast and capacious mind of God, who can reflect on his own infinite being, and all the immense treasures of his own ideas, at one and the same moment.

2. The soul of man hath a power of comparing ideas of all things in the visible world, and of reasoning and judging concerning past, present, and future things. The soul can bring up to its review and

remembrance ten thousand facts and transactions in all past ages; to judge of the present state of all nations, and to foresee, with amazing sagacity, the future fates of empires, cities, and the individuals of mankind, for thousands of years to come.

Thus the soul resembles the boundless mind of God, which grasps at once immense survey all persons, things, actions, characters, in all worlds from eternity to eternity, in the vast depths of his understanding and knowledge, which is clear without darkness, distinct without confusion, infallible without doubt, easy without labor, has pleasing perceptions without pain, universal without limits or bounds.

3. The soul has a power of considering and proposing great and noble ends of life, and of acting always with some design or view of good and happiness.

An end is that for which a thing is done. Man always acts with a view to some end, and that end is either for some real or apparent good.

Man has a capacity of suiting means to ends, and thus the human soul is a resemblance of the understanding and wisdom of God.

God being the supreme immense eternal good, it is wise and beautiful in him to propose the complete discovery of his grandeur, and boundless perfections as his highest end and design, and he has a prudence to suit and adapt the best means to this noble end of God.

4. The soul has a most surprising capacity to invent, contrive, improve, perfect and beautify, many noble and liberal sciences, by considering the nature of

of causes and effects, and the dependencies of one thing upon another.

Thus it resembles the unbounded capacity of God, who grasps at once all the departments of knowledge, and penetrates to the very essences of all matter and spirit in the universe of being.

5. The soul hath a wonderful liveliness and rapidity of thought, and keenness of apprehension, on a thousand occasions.

It has an amazing power of flying from world to world, through the boundless empire of God.

It can represent to itself in a moment, in the twinkling of an eye, things at an infinite distance through all worlds, as if they were present to the very essence of the soul, and this it can do without the least trouble of local motion, even to an inch of space. No creature, except an angel, is capable of this astonishing rapidity of thought, and this striking resemblance to God.

6. The soul has a glorious power and capacity of forming to itself new regions and empires of knowledge, and creating new worlds of thought, which have no other existence but in the soul itself.

It is capable of producing many useful axioms or self-evident truths, solid maxims of wisdom, and noble theorems in science, in morals, and religion.

It is possessed of such bright intelligence as to perceive, with intuitive rapidity, the self-evidence of many speculative truths, of discerning the self-evidence of many practical truths, of demonstrating sublime theorems or speculative propositions, and of solving,

ing, with piercing and keen sagacity, many demonstrable practical propositions, and of shewing how such or such truths flow from a demonstration in so easy and clear a manner, as to discover its dependence upon the proposition, whence it is deduced, almost as soon as proposed and put into words.

Thus the soul is an image of God, who has the universal system of truth in the grasp of his infinite understanding.

These astonishing and noble perfections, with many others, are the properties of a human soul, which shew it to be an intelligent and spiritual being, of a nature quite different from that of matter, however modified or put into motion.

Could the blind shuffles of dead matter, however put into the most violent and rapid motion, ever produce the glorious effects of intelligence and thought?

Could a heap of sand in motion ever produce Euclid's problems and theorems in geometry?

Could a pile of ashes, put into rapid motion, ever produce Homer's *Iliad*, or Virgil's *Pastorals* and *Æneid*?

Could a mountain of dust, in a violent whirl, compose Milton's *Paradise lost*?

Could a prodigious whirlwind, or a vessel full of the most volatile and rectified spirits, ever compose Sir Isaac Newton's mathematic principles of philosophy, or Mr. Locke's excellent *Essay on the Human Understanding*? Who can believe these monstrous absurdities unless he be a stupid fool, a drivelling ideot, or downright raving madman?

CONCLUSION OF THE WHOLE.

A soul of such godlike powers and perfections must be immortal.

Thus, my dear reader, I have led you through the most easy and intelligible evidences of the existence of a God, and I have given you the outlines of his infinite perfections, especially his power, wisdom, and goodness, and his relations to the universe and to man, as our creator, owner, benefactor, and governor, with the natural duties we owe to him as the first and almighty cause of all things.

Let me intreat you to stand still and consider the beautiful character of this lovely and adorable God, a most pure Spirit, unbounded by time, and therefore eternal; unbounded by space, and therefore omnipresent; unbounded in power, and therefore omnipotent; having a presence of power which no force can withstand, a presence of wisdom which no craft can deceive, and a presence of goodness, love, and bounty, which all the immortal capacities of men and angels can never exhaust. A living self-active Spirit, a Spirit of infinite life without limits, of eternal life without end, immutable life without change, and of perfect life without defect. A Spirit that can produce the most astonishing effects in a moment through heaven, earth, and hell; and can make, or move, or destroy, a world with a thought. A Spirit that has the keenest abhorrence of all moral impurity, and a complacency in the righteousness and goodness of his own nature, and a delight in every rational creature that

that hath any degree of beautiful resemblance to himself. A Spirit who wills and operates according to the shining purity of his divine perfections. A Spirit who hath an invariable will to communicate good to the upright, and inflict evil on the wicked; who has a will to punish sin with shame, and pain, and death, who has denounced the most dreadful threatenings that he will do it, and will terribly display the actual executions of his wrath. A Spirit that scorns all dissimulation and disguises, that can neither deceive nor be deceived. A Spirit of the most upright intentions of heart, who gives the most fair representations of his mind without any reserve, who hath no duplicity of conduct, and preserves one uniform character to eternity. A Spirit of absolute dominion over all worlds, who has a right to make what creatures he pleases, who has a right to govern all the creatures he has made, and who hath a right to dispose of all the creatures he doth govern. A Spirit of great long-suffering with provoking sinners, but whose patience will have an end in the sinner's happiness or final destruction. A Spirit who exercises a providence over all his creatures; and this providence is nothing but the infinite wisdom, invariable rectitude, immense goodness, almighty power and inviolable truth and sincerity of God, displayed in the preservation and government of all the worlds of creatures which he hath brought into existence.

This is such a character of God that (if any thing less than special grace were sufficient) would teach an atheist to admire, and make a devil adore.

We

We have likewise taken a short survey of the soul of man, which, if strictly considered, is but one simple principle of rational operation, acting in different modes, and exerting itself on various objects, yet for popular use, and to strike the minds of young persons, we have viewed as consisting of ten wonderful powers, and seventeen passions, or sensible commotions of our nature, attended with pleasure or pain. These mighty springs of action were wisely ordained of God for very noble ends and purposes in the various duties of the personal, social, and religious life; and it is our wisdom to govern them aright, and direct them to the highest uses, viz. the divine glory and our happiness.

Let me close this essay with desiring my reader to turn in and review himself; "Am I a creature possess of a soul of such wonderful powers of understanding, reason, judgment, conscience, memory, imagination, invention, taste, and choice; and furnished with such variety of springs of action, as admiration, love, hatred, hope, fear, joy, sorrow, gratitude, and anger; with their various combinations to produce many great effects? Is my soul a resemblance of the almighty power and boundless knowledge of God, and is this soul of mine immortal in duration? Must it live as long as God endures? Then how mad and how wicked have I been to neglect and abuse this soul; and that for the sake of trifles, bubbles, and lyes?" O! great God of souls, help me for the future to consider that the eternal happiness of my single soul is of greater moment, and big with greater

events * than the temporal salvation of all the nations of the globe, even for the space of ten thousand ages, because there will rise up a point, an instant in eternity, when my one soul shall have existed as many ages as all the individuals of all nations, ranged in the close lineal succession will, in the whole, have existed in the space of ten thousand ages; therefore my one soul is capable of a larger share of happiness or misery throughout an endless eternity, for that will still be before it, more than a whole world of mankind is capable of in ten thousand ages.

N. B. A demonstration of the immortality of the soul, drawn from the grandeur of the visible universe, the beauty and revolutions of the seasons, the gradations of life through the vegetable, animal, and rational worlds, the amazing works of genius, and power, and art of man: from man's discontent with his present state and enjoyments, from the gradual and slow growth of his reason, from the nature and continual exercise of hope, from the infinite desire of fame, or the unbounded love of honor, from the grandeur of the passions, with many other evidences drawn from reason, experience, and scripture, will be published in a separate essay.

* Dr. Doddridge.

E R R A T A.

Page 11, line 4. for *armature*, read *armature*.—P. 11, l. 4. add *the*—*ibid.* l. 21, add *of*.—P. 16, l. 13. for *distributors*, & *distributors*—*ibid.* l. 17, add, and *definition*.—P. 22, last l. 1. *inspire excellencies*.—P. 31, l. 21, for *delightful*, & *delighted*.

F I N I S.

